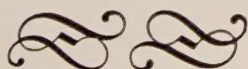


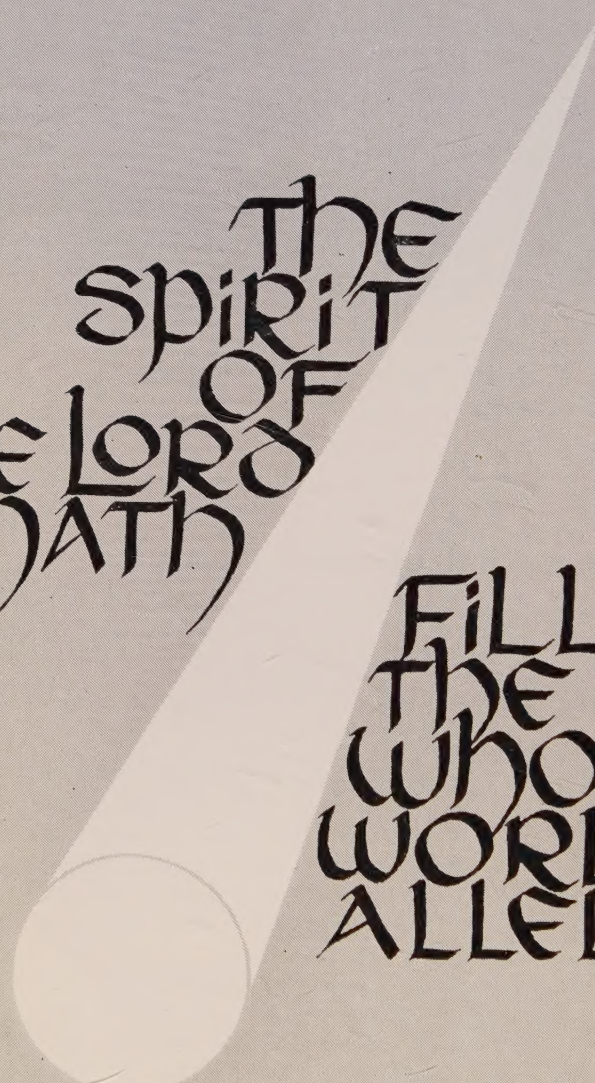

# May, 1959

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THE  
SPIRIT  
OF  
THE LORD  
HATH

FILLED  
THE  
WHOLE  
WORLD  
ALLELUIA



# The Holy Cross Magazine

May



1959

## The Important Thing

BY FREDERICK WARD KATES

**T**HE important thing about you or me—what is it?

The important thing about me is not the beliefs I hold, but the beliefs that hold me.

What's important is not what I think of God, but what God thinks of me. The presumptuousness of it, the blasphemy of it, the humor of it—I bringing God into judgment before me!

Again, what's important is not what I think of or believe about Jesus of Nazareth. The important thing is what Jesus of Nazareth thinks of, and believes about me. Who am I to judge Him, to pass judgment on Him? He is not on trial today but I am. It is I who stand in judgment before Him, not the other way around. Nineteen centuries have come and gone. They have passed their judgment on Jesus of Nazareth. He towers over the centuries, the Captain of them, the fairest ever to wear our human flesh, the fountainhead of the highest and noblest aspirations of the human race. It's hardly consequential, really, what I think of him. The important thing is: what does He think of me?

Again, the important thing is not the faith I hold, but the faith that holds me. The faith I hold I pray will hold me. My grip on it is apt to be wavering, faltering, insecure. It may weaken, loosen, slip. What then? Then it is important that it hold me. I hold the Easter Faith. Does it, will it, hold me when the time of testing comes? I hold, as the core of my life's wisdom, the Good News of God in Christ reaching out in love to draw me and all men within His saving embrace. Does that Gospel hold me? I hold as my faith the Christian's secret, but does that knowledge I have as a Christian hold me? Here, as elsewhere and always, I find the important thing to be not what I hold but what holds me, not what I hold in my grasp but what holds me in its grip, not what I hold but what I'm held by.

These musings evoke two questions:

1. *What have you got hold of—if anything?* What truth or truths, what treasure of wisdom, what knowledge of things human and divine, have you made your own, have you got hold of? What faith do you hold? What knowledge of God have you

won through to? What convictions about Jesus do you hold? What have you got hold of—if anything?

## 2. *What's got hold of you?*

Is it ambition? If so, is it reasonable ambition? One has to pay a fearful price in happiness if it's misguided, false, wrong ambition.

Is it the devil? Are you possessed by the devil?

Is it the desire for power? If so, remember Lord Acton's dictum: "Power corrupts and absolute power corrupts absolutely."

Is it possession of money? Whether you are rich or poor, if it's mammon you are held by, it is a tinsel god you serve. The words of St. Augustine come to mind: "O poor man, hear me: If you have God, what have you not? O rich man, hear me: If you have not God, what have you?"

Is it lust that's got hold of you—carnal lust in any of its forms? If so, lust will pull you down to the level of a beast and a brute.

Is it some defect of temperament, some flaw of disposition, that has got hold of you? If so, it will curse your every day until you master it.

Is it a sense of failure, of defeat, of feeling that you never can succeed—do a job right and well?

Is it some unreasoning fear, gnawing at the very springs of life within you?

Is it a plaguing consciousness of guilt?

Is it a desire always to play safe, never to make a stand, never to make a clear-cut definite commitment?

What has got hold of you? Is it any of these things I've mentioned or is what got hold of you a love of beauty or a love of goodness, purity, and holiness; or is it a love of truth, leading you ever forward and deeper in study of things of heaven and earth? Is it a love of your fellow-man, sending you out into the streets and hospitals and any and everywhere, in loving service of and ministry to the children of God? Is it love for and love of Christ? Is it love of God—God in His majesty and holiness and beauty and love, in His power and mercy and might?

If it's God—what's got hold of you—remember the important thing is not your hold on Him but His hold on you, is not your grasp on Him but His grip on you, a grip which will hold you fast even when you cannot hold on to Him.

Always, ever, before we turn to Him, God is reaching out in love to us, for us as in the Sacrament of Meeting between God and man, the Holy Communion. So come to the trysting-place where God and man meet, the Altar-rail of Holy Communion, there to let God fasten tighter His hold on you, for that's the important thing: God's hold on you, not your feeble, faltering, frail hold on Him.

# New York Days Of "C.C.L."

BY A. APPLETON PACKARD, O.H.C.

In the *Holy Cross Magazine* for November, 1957, I told the story of the "Beginnings of the 'C.C.L.'". A continuation of that history is now given, from Archives material of the Order, never before published except for a brief account in the June, 1910 issue of our Magazine. The initials "C.C.L." will need no explanation to the many members of this special group, but for non-

member readers a short summary of what they stand for may be provided in the words of Father Hughson, O.H.C., from his standard book about the Order of the Holy Cross, "An American Cloister," telling "Our Confraternities and Associates." (Fifth Edition, 1948, Ch. XIII, pp. 90-92.) "Our invariable method of the Holy Spirit in the development of the Religious Life has been



to call souls living in the world into intimate spiritual relationship with Religious Communities. The gifts and blessings that God gives to Religious are not intended for them alone. They must be shared with others. It is one of our special grounds for gratitude to the good God that He has made the Order of the Holy Cross no exception in this respect. From the very beginning of its life and work He has called both men and women living busy lives in the world, to associate themselves with us, and to have part in the work of prayer He has appointed for us to do."

Then he describes the *Confraternity of the Christian Life*. "This Confraternity was begun as a local work in New York City in 1887. It was at first intended for the purpose of gathering together a few souls who found themselves hard beset by the temptations of the East Side tenement-house life, and desired the help that an organization of this kind afforded for the performance of the simple duties to which every Christian is bound. The spiritual advantages of such a society were speedily evident, and it began to increase until it is now extended into almost every country of the world where the Anglican Church has found footing." It is of interest to realize that even today there are still living a handful of those who knew our great Founder Father Huntington in the starting days of this Community and the Confraternity, and to realize their pleasure in being reminded of those times. There was no separate "Director" of the group, and from the Confraternity's founding late in 1887 until the close of 1888, the Superior, Father Huntington, also directed the growing band of Church people bound together by the Rule of this association. The second Superior-Director was also the second member of the O.H.C., namely Father Sturges Allen, from late 1888 to September, 1894.

There lie in front of me as I write the humble, faded, little "cyclostyle" letters hand-printed by Fr. Founder, priceless reminders of pioneer efforts in his work as

Religious and parish priest of Holy Cross Church on the lower East Side. They show his loving concentration on and care for this body of men and women and youngsters who were striving to uphold their faith and morals by means of disciplined Christian living under his invaluable direction. Let us look them over. The very first is headed simply: "C. C. L."

NO. 1 FEBRUARY 1, 1888 VOL. 1

He describes his purpose in issuing it: "Our Rule sets before us twelve times in the year when we are to receive 'the most comfortable Sacrament of the Body and Blood of Christ.' At each of these seasons it will be our effort in future to print and send out this modest sheet. In it will be given changes in the membership of the C.C.L., records of the H+M (Holy Cross Mission), notes on Church seasons, Church news, and, as space permits, explanation of Church Doctrine and Worship." A special leaflet at the end of that month gives notice of the death of "the first member of our Confraternity to be called into Paradise," Sister Emma Wolbert.

Number Two appeared on February ninth, and dealt largely with the frequency of receiving Holy Communion. A month later the third issue came out, and, as in each one, intercessions are asked for those in needs of body, mind, and soul. At the close of March, 4 appears, and the Father writes with evident happiness of a Retreat held on Passion Sunday at Saint John Baptist House near the Church, the headquarters of the Sisters of the Community of St. John the Baptist. Between 20 and 30 Sisters of the C.C.L. attended, and he says "One side of the Chapel, outside of the Choir, was quite filled by the white veils, with here and there a blue one marking a postulant." This reveals an evident probationary period before admission to full standing. The next issue is dated early in May, reflecting much joy over the preceding Easter observance. However, he remarks that only a half-sized number is being sent out now. July second was the date of the following issue, the sixth, with some new names given. But these are

unreadable as he apparently wanted membership secret, so used a cipher which only the other members could unscramble! For instance:

33	L	2	T	K	B	M	L	U
	X	I	I	R	X	O	A	R
	Y	X	Z	E	Z	X	M	Y

This is all very mysterious and (to us nowadays, I suppose) amusing. One explanation I have heard is that he felt that no outsider should know those fellow-members for whom members were praying, and that, therefore, no one could look over the shoulder of an intercessor and see who was being prayed for. I may add that this "top secret" system didn't last very long.

Meanwhile the Confraternity was asked to spearhead preparations for a parochial Mission to be held the following year. From Holy Cross Clergy House, Avenue C and Fourth Street, he sent out on June 17th a letter to the "Sisters" asking their earnest prayerful cooperation in praying for it, and interesting others to come out and be one of the special workers in preparing details and arousing interest. He asks them to think over some basic religious questions, and to attend a special Wednesday evening series of services by way of getting ready.

Before going on with our resumé of these tiny leaflets, giving such striking sidelights on the Order's as well as the "C.C.L.'s" earliest days and doings, let us turn to an entirely different side of the total picture, namely, the financial. Of course three things must be kept in mind here: that money went very much further in those days than in 1959, and that the sums involved are necessarily small due to the poverty of most of the members, and their limited numbers. These particular figures have been dug out of the original "Ledger" of Fr. Allen, 1888-1892—all in his handwriting—giving the whole finances of the "baby" Order. On June 30, 1888, "By Old Ledger" (no longer extant) the Confraternity account exhibited a balance of \$4.60. The debits for printing lists of members, to two different printers, together with some cards, and the earliest HOLY CROSS MAGAZINES which

grew out of the cyclostyle paper within a year and a half, range in date from October 9, 1888 to September 13, 1890, and the grand total of such expenses equals fifty-eight dollars and seventy-five cents! Contributions and dues are recorded from individuals, beginning May 20, 1889, and going through August 18, 1890. The sum recorded are usually fifty cents apiece though some dollars are noted. A few names of contributors—initial members of "C.C.L."—may be of interest. They are practically all women, only three men being among the thirty listed: Mrs. Saunter, Miss M. Connell, Miss A.L.L., Misses Lizzie Gujahn, Margaret Cree, Lang, Sarah Ellis, Mrs. Thorpe; also Rose D. Smart, Helen R. McKenna, Mrs. Brewerton, Misses Curtis, Miss Vreeland, Miss Boalt, and Miss Seymour.

Returning to the "C.C.L." sheet, number seven was dated August 9, '88, and stresses the vital importance of receiving the Blessed Sacrament during the summer season. Next Holy Cross Day, September 14, the next issue closes with an appeal to the men members to prepare for the approaching Mission.

"It is hoped that *some* men are going to help. Brother! why won't you?" All Saints Day, November 1, was marked by another appearance of the monthly paper. This copy also brings in the teachings of the Church about All Souls, and invites Confraternity members to join the Guild of All Souls in behalf of the faithful departed. At the opening of December there came out another issue, and as this was approximately a year after "C.C.L." began, he remarks: "The Confraternity was, at first, an experiment. It seemed to us that there was a place for such a Society, a Society not for this or that special purpose but for the one highest purpose of all—the glorifying GOD by a holy life. The whole aim of the C.C.L. is this, to carry out the *principles* of our LORD JESUS in personal loyalty and devotion to Him. This is our *real* business in this coming year whether in the C.C.L., or anywhere else. It is for this end that we are to strive to keep our Rule and make our Communion





The early field for C.C.L. and C.A. I. L.

unions." The last issue for 1888, dated December 22nd, includes the cryptogram names of two new members living in Milford, Delaware, a pleasing indication of its spread beyond the local Mission Church. The preaching and other outside appointments of Frs. Allen (Superior) and Huntington are listed. 1889 opens by the issuing at the end of January of the "Journal" as it is now called, and with the new members' names listed in plain English! They range in area-representation to Newark and Elizabeth, N. J., and Brooklyn, Greenbush, and Ithaca, N. Y., as well as the City. This year's issues don't have "Vol." and "No." just the secular and ecclesiastical date, but none are missing. "This number of the Confraternity paper will be sent to some persons who have, it may be, never heard of the C.C.L.," states the March first copy. So a more missionary

outreach was being sought. The Secretary continued to be Miss Bessie McCutcheon of 721 East 6th Street. At the end of March Fr. Huntington asks the members to examine themselves carefully as to continuing in the Confraternity, because he plans to print a membership list card and wants to have only genuinely sincere Associates. Easter brings another "Journal," and he stresses the fact that: "The Confraternity of the Christian Life is becoming more and more a society of believers having for its nucleus the Order of the Holy Cross. We cannot regret this; on the contrary, as it has come about through no plan of ours in beginning the C.C.L. We gratefully recognize it as coming from GOD. We would be glad to know how the Brothers and Sisters feel about it." He doesn't want those wrapped up in the Mission Church to be slighted



if the organization now—and increasingly—becomes widespread. 72 were confirmed, it was pointed out on the occasion of the Ascension Feast, and the Bishop of Springfield (Seymour), whose wife was a member and who officiated, in his sermon exhorted the class to “daily prayer, reading of Holy Scripture, frequent Communion, and the observation of the Church’s year. “All these, as you know, have a place in the Rule of Life of the C.C.L.”

Spiritual opportunities galore were available to the local members, for the Whitsunday (June 9) leaflet announced services on that Feast as “5, 6, 7, 8, 9, 10:30 A. M. Celebrations of the Holy Communion, 7:30 P. M. Combined English and German”—apparently Evensong. There were many Germans in the congregation. The Independence Day paper is quoted extensively by Miss Vida Dutton Scudder in her biography “Father Huntington” (pp. 126-127). She says: “Father Huntington’s intensely American patriotism appears quite beautifully in a devotion for the Fourth of July, 1889, drawn up for the C.C.L. . . . The Founder’s ideal for a fusion of spiritual and social passion is patent in these prayers.” At the beginning of August, the Transfiguration issue, he takes time to ask for new members, and reminds his readers that 200 copies of the paper have gone out month by month for nearly two years. So he seeks fifty cents apiece in order that regular printed copies may be available beginning on Holy Cross Day next. His hopes were fulfilled.

Volume I, Number 1, of THE HOLY CROSS MAGAZINE made its initial appearance in the month of September, 1889. The copy before me belonged to Amelia Beyer, 303 E. 11th St., a C.C.L. member, her name and address in Fr. Allen’s writing. A facsimile of the first page was reproduced in this MAGAZINE for January, 1939. Its modest predecessor usually contained only eight pages. Now the expansion warrants sixteen, more than twice the former size, and, of course, due to the professional printing, contains very much greater total reading matter. The publisher was the American Church Press Company of Streator, Illi-

nois, subscription—fifty cents a year. THE Confraternity’s Rule, with Texts, Principles, Rule of Life, Duties of Members, and Agreement, appears in the left one of the three column front page, followed by Miss M. D. Cutcheon’s name as Secretary, and her Treasurer’s Report—income \$19.88. Prayers are asked for specified objects; a bit of poetry is inserted (he loved to use it!) and a statement made that the paper will be sent out in future to the members in the form from the Streator office. Now, too, the association with the Community is made clear: “From this time members of the Confraternity of the Christian Life will be regarded as associates of the Order of the Holy Cross. Their names will be read aloud at a monthly celebration of the Holy Eucharist at the altar of the Order in its private chapel when the Holy Sacrifice will be offered for the Confraternity and all its members individually.” Page two carries a five stanza hymn “The World for Christ,” and three Editorials: “An Argument that Speaks Volumes” — referring to Christ’s power on earth versus a denial of His presence; “What Does God Want my Soul to Be?” quoting a stirring sermon by Phillip Brooks; and “Ritualism,” with quotation from Bishop McLaren of Chicago.

October was skipped, and in November the infant magazine appears again. The obvious reason for this omission is provided by the front-page announcement that the Order had withdrawn from Holy Cross Church, New York City. No explanation is given, though the actual one was simply Frs. Allen and Huntington’s determination to give up the terrific burden of parish work in order to concentrate upon developing the Community’s life, and having also more ample time to fulfill the increasing number of outside engagements. The fervent hope is expressed that the C.C.L. members who have been under the Order’s care for the last eight years (1881 when O.H.C. started as a group) will keep in close touch with the Order, who, when in town, will stay at the Saints’ Convalescent Home, 521 East 120th Street. This was the headquarters of the Brothers of Nazareth, Brother Gilbert, S.



superior, a lay nursing Order, subsequently disbanded. The appointments of the Fathers are listed, so they may be reached.

Advent is the date of the third number, carrying the usual notices on the first sheet, asking the members to recall the reality of their membership or else withdraw; and telling of the death of another member, Mrs. Josephine Prevost. By Christmas the year's last issue comes out, with poems, hymns, editorials, and quotations sprinkled over the first couple of pages. Number five was that of Candlemas, 1890. Fr. Allen addressed it to Miss C. Peck, 339 E. 18th St. While he (the Superior) "will be in New York for the present," Fr. Huntington fulfilled numerous appointments in the Eastern part of the country. "The members of the C.C.L. will be interested" in a meeting about improving the conditions of wage-workers, a subject constantly to the fore in Father Founder's thoughts and prayers and activities. Ash Wednesday brings a call to the Brothers and Sisters to a more thorough keeping of their Rule. Three points are suggested, the first being additional and Sunday Communions; and "Going to no balls or parties or the theatre. (This will be very easy for some of the Brothers and Sisters, so perhaps they will make some rule about their reading of stories and newspapers.)" The majority were still, probably, really poor working people. Thirdly, praying and working with added earnestness for some one soul, is recommended. Fr. Huntington spent several weeks in the mid-West, it is clear by Mid-Lent, while Fr. Allen "held the fort" in the metropolis and undoubtedly kept in close contact with the local C.C.L. membership. "C.A.I.L." or "The Church Association for the Advancement of the Interest of Labor" (what a mouthful!), with which Fr. Huntington was closely associated, and to which Fr. Allen belonged along with numerous Confraternity members, is referred to again and again, particularly in the Easter "Magazine." Paschal Communion, intercessions, faithfulness to Rule, and increasingly prayerful concern for the revival of the Religious Life, each finds place here.

Volume One, Number Nine, for Ascension, '90, appears in a somewhat different format, evidently done by a local printer, with fewer pages. A Novena for the Religious Life is planned, culminating on Whitsunday, and members are urged to share in it fully. The Whitsun-Day issue reiterates this. On this significant note of fervent intercessory prayers, we close this article. Surely the Holy Spirit had guided both the two-member Order and the nearly two hundred C.C.L. members during the two years we have covered. And He has led us on now for over seventy more!



Mount Calvary, St. Gabriel's Altar  
(George F. Weld, Santa Barbara)



# Stories That Are Seldom Told

BY ELWIN MALONE

This story, as it is told here, is meant for the ordinary reader of the Bible, who wants to know what the two books of Maccabees in the Apocrypha are about.

The events related here took place roughly between 175 and 134 B.C. How much is accurate history and how much legend is questionable. The aim of the two books, however, is to glorify the family of Maccabees as fighters for freedom, to tell of the persecutions of the Jews from the time of King Antiochus IV, called Epiphanes, and their struggle for liberty until a climax is reached in the happy rule of Simon, the High Priest. The story ends with a passing reference to his son John Hyrcanus who succeeded him and was the first to assume the title of King.

In order to appreciate the historical and political background of these events we must go back to the year 538 B.C. when the first lot of Jews returned to the Holy Land after their exile in Babylon. About twenty years after this happened the Temple was rebuilt and some years later Nehemiah arrived as Governor and took in hand the pitiable condition of Jerusalem. In spite of opposition by the Samaritans the walls were rebuilt and a social and religious reorganization of the people was undertaken, but little is known clearly of conditions in Palestine during the latter part of the fourth century B.C. Up to this time the Holy Land was part of the Persian Empire, but in its rapid conquest by Alexander the Great, Jerusalem surrendered without a struggle to his armies in 332 B.C. Ten years later, when not yet thirty-three years old, Alexander died. His great empire was torn apart by the strife of his generals, who fought among themselves to succeed him, until at length it was split up into various kingdoms. After several years of constant warfare, two of his gen-

erals gained power—Ptolemy of Egypt and Seleucus of Syria. A long struggle between them for the possession of Palestine ended by its incorporation into the Empire of Seleucus in 187 B.C.

Under both the Persians and Greeks the Holy Land seemed to have a sort of independent government under the High Priests; but there were constant intrigues between rivals for that office.

## *The Period of the Maccabees*

Now we have come to the period dealt with in the two books of Maccabees. Some of the events related in the first book are not told in the second (which covers a much shorter period) and vice versa. Some are repeated in each of the books. This story, as told here, attempts to piece them together in one whole. As one looks at the books themselves, he sees that there is a short historical preface in the first book, but the second begins with letters to the Jews in Egypt, recalling past history, exhorting them to keep certain feasts and stating that it is a summary of a much longer work composed by one Jason of Cyrene.

The story of the Maccabees is mainly that of three of the sons of Mattathias, priest of Modin. First, Judas, who led the revolt against Antiochus Epiphanes and gained religious freedom for his people; next, Jonathan, who by his victories added territory to his country; then Simon, who threw off the Syrian yoke and obtained for the Jews political independence. Finally, a short reference is made to John Hyrcanus, who died in 104 B.C.

## *The Times of Onias*

The story begins by recalling the peaceful condition of the country in the days of Onias, the High Priest, a holy man. Even Seleucus IV, the King, honoured the Temple and contributed to its upkeep. His cupidity, however, was aroused by a false



report of the traitorous governor of the Temple, one Simon, that there were great sums of money kept there which should be paid to the King's Treasury. The chief Minister Heliodorus was sent to enquire into the matter. Onias assured him that the money, placed there for safe keeping, was for the support of widows and orphans; it was therefore impossible for him to give it up without dishonouring the sanctity of the Temple. Heliodorus was not convinced and still claimed it for the King. His demand caused the High Priest to be horrified and heart-broken. Priests and others pleaded that no such desecration should be allowed; women in sackcloth prayed to Heaven that what was committed to the Temple authorities should be kept inviolate. Heliodorus persisted in his intention; thereupon a supernatural manifestation of divine power occurred. A horse, on which rode a terrifying rider, magnificently clad, charged into the sacred precincts. Heliodorus was smitten down, scourged by two angelic beings, flung prostrate on the ground and had to be removed in a litter.

Great was the joy at this deliverance. The friends of Heliodorus now entreated Onias to pray God to heal him and a sacrifice was offered for his restoration to health. In thankfulness for his recovery he gave glory to God. On his return to the King, he warned him never again to attempt such a desecration, for in that holy place there was the power of God.

Soon after Seleucus IV was murdered. His brother Antiochus IV, called Epiphanes or God Manifest, succeeded him.

#### *Greek Manners Favoured And Finally Imposed*

At this time certain of the Jews adopted Greek manners and customs. "They made themselves uncircumcised, forsook the holy covenant and joined themselves to the heathen." Antiochus was only too willing to aid in imposing Greek culture on the realm. It also gave him the opportunity of raising money by selling the office of High Priest to the highest bidder. On the payment of 440 talents Jason was appointed in the place of good Onias. For an additional

150 talents he was allowed to build a gymnasium for the youth of the city. The wearing of the broad-brimmed Greek felt hat became fashionable, nude exercises were permitted, and even some of the young priests forsook their religious duties to indulge in discus throwing, a sort of quoit game. All this horrified the Orthodox Jews, who banded themselves together to oppose these heathen practices. "They chose rather to die than profane the holy covenant."

Jason's triumph was short-lived. He was deposed and fled the country. Menelaus then bought the office of High Priest but, finding it difficult to pay the price, sold some of the temple treasures to merchants from Tyre. For this he was reprovved by the good priest Onias and in revenge had him murdered. By this time Antiochus had returned from his first campaign in Egypt. On hearing of the murder of Onias he was heartily sorry, indeed was moved to tears because of the respect he held for the modest and sober behavior of the murdered priest. Though the actual assassinations were punished yet the real instigator of the crime, by means of bribery and the influence of Ptolemy, King of Egypt, escaped. Menelaus still remained in authority and with his assistance Antiochus was enabled to despoil the Temple of its treasures and retire to Antioch, leaving behind him confusion and sorrow in the city.



While Antiochus was preparing for another Egyptian expedition strange supernatural portents occurred. "For the space of almost forty days there were seen horsemen running in the air, in cloth of gold, armed with lances engaging one another in battle." All prayed that these apparitions might turn out to be good omens, but a false report of the death of Antiochus, who had been ordered by the Romans to withdraw from Egypt, gave Jason, the deposed High



Priest, an opportunity to assault the city. With a force of one thousand men he forced Menelaus into the citadel and slaughtered many of the citizens. In a furious rage at being forced to leave Egypt and thinking that the Jews were in revolt, Antiochus sent a large army to Jerusalem and took a terrible vengeance on the city. Many were massacred, the walls were demolished and a fortified citadel was built to dominate it and was occupied by a foreign garrison.

As for Jason, he was driven from city to city, a friendless wanderer, and finally died

an exile among the Spartans.

It was now evident to King Antiochus that the hostility of the Jews was based more on religious than political grounds. He therefore made a definite effort to unify all religious cults in the Kingdom. Judaism was absolutely prohibited. Letters were sent out forbidding circumcision, burnt offerings and sacrifices, festivals and religious celebrations, and orders were given that in all holy places altars should be dedicated to Greek gods. Any who refused were to be put to death.



# The Spirit of Worship

BY MICHAEL R. BECKER

Nothing expresses man's relationship to his god quite as visibly as does the way in which he worships. The very word *worship* means "worth-ship," and by our manner of worship we show forth for all to see the measure of our relationship with God, and just where it is that we place the worth of that relationship. Furthermore, the whole idea of Christian worship has been confused because we tend to think of it as something apart from our daily lives; it has become a kind of special activity reserved for Sunday mornings between 11:00 a. m. and noon. We have forgotten, or perhaps we never knew, that all of life is meant to be an act of worship, and that what we do formally as God's family on the Lord's Day in His Church gathers up and represents our week-day lives. The offering at the Altar includes the offering of ourselves. In the words of the Prayer of Consecration, "here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." The offering of the Holy Eucharist re-presents the offering of ourselves to the Heavenly Father, which is the vocation of every Christian soul.

In fact one of the best synonyms for worship is the word "offering." The whole matter of worship is an offering to God. The

Christian world is divided into two main groups when it comes to this. There are those who worship *to give* something to God, and there are those who worship *to get* something from God. Catholic worshippers belong to the first group. We never give anything to God without receiving more in return, but this is never the motive for worship. How very different this idea is from what so oftentimes passes as Christian worship which, rather than being an act offered to God, becomes something designed and presented as an offering to the congregation. All true worship must be a *giving* more than a *getting*. This is the essence of Catholic worship. One comes to worship God not only because it is one's duty to do so, or because of the benefits one receives, but primarily *to offer oneself*. Such worship is designed to express this offering of self in union with the offering of our Lord himself. Our Lord's offering on the cross would have been meaningless and ludicrous had it not represented the culmination of a whole life lived in loving obedience to the will of the Father. So our own acts of worship are sterile and ashamed unless we infuse them with our own desire to offer ourselves in complete obedience to the Father's will.



The details of our worship, the ceremonial and the ritual, only symbolize this offering of ourselves along with our Lord's offering of Himself. We offer to God in the very best way we can. Our offering would be quite as valid and just as acceptable to God without ceremonial, or vestments, or precious plate, or music, or even a church building. These are not the essentials of worship, but they do represent something, the desire to offer to God what is our best and loveliest. Nothing is too good or too beautiful to offer as an expression of the worth of our relationship.

It is a well known fact that among all the various great religions of mankind there is this element of worship as an expression of worth-ship. Each religion tries to express in its own way the relationship that exists between created and creator by some act of worship, and invariably this act of worship involves some form of sacrifice. The actual type of sacrifice may vary, but it is universally accepted that some form of sacrifice is the only satisfactory way to express the relationship. It is the Christian idea that along with the sacrifice must go the offering of one's own will which is unique. There was some of this in the Old Testament sacrifices

of the Temple. The giver of the sacrificial lamb placed for a moment his hand upon the head of the animal as a sign of his own identification with it, but it was more in the sense of a propitiation, a payment for transgressions. There was little idea that the sacrifice represented the daily giving of self to God.

And along with the universal idea that sacrifice best expresses man's relationship with his god, goes the idea that such sacrifice must cost something. It must be a self-denying sacrifice. Only the best and unblemished animals were presented. The first fruits were given. Only first-born was offered to the service of the Lord. The use of incense is a good example. Incense is one of the most ancient forms of worship. It was expensive. Along with the gold and precious myrrh it was one of the gifts brought to the Christ Child in Bethlehem. Even today church incense is not cheap. The burning of it costs something, and in order to release its odor, it has to be burnt. The burning of incense not only symbolizes our prayers going upwards towards God, or the conveying of a blessing to those who are censured, but primarily it represents an offering to God, a form of sacrifice.





But when we come to worship God on Sunday in his church, and to join our own offering of self to the offering of the Altar, what sort of a sacrifice do we present? Is it the best? Is it the loveliest, the most costly? Is it not more than likely that we tend to offer God only that for which we have no further use? Our spare time, our spare change, our emotions rather than our wills? Do we really bring anything *worth* offering? Is what we offer truly a sacrifice? As we regard our relationship to God, the worth of that relationship, so will our offering be. The true worth we have for God will be manifested by our kind of worship. Do we come to church just to get something, or to give something, to be inspired and up-lifted, to get peace of mind from the sermon? Do we come perhaps only to enjoy anesthetic pleasure by seeing the vestments and sniffing the incense or hearing the music?

All of us must, from time to time, ask ourselves why it is we worship God. What is our basic motive? What does our worship really express? Is our motive love? It ought to be. Do we offer self along with the offering of the Altar? Is it the best we can offer, that is, our own will? We have to remind ourselves constantly that what we do in church is only a pulling together and an offering up of what we do every day. Every action, every word, every thought of each single day is meant to be a part of our worship of God. When we do that, perhaps we can begin to understand the true nature of Christian worship and its joy.

St. Francis of Sales tells us that immediately after he had offered the Holy Sacrifice each morning, he would begin to think about the next time he would do so. If, when we leave the church on Sundays, we would look forward at once to the next Sunday, how wonderful it would be! Our lives would begin to have a unity and a purpose. Each event of every day, each decision, each meeting with another person, would be something we could bring and offer to God at the Altar. Yes, and our disappointments and failures as well. These all cost us something. Then, little by little, our daily lives and our worship of God would become one and the same thing, which is the beginning and the end of true

Christian worship. Then indeed we shall be worshipping the Father in spirit and in truth.



## RELIGIOUS LIFE SUNDAY

May 10

Much more publicity for the Religious Life, what it is and how it calls, is the hope of the Advisory Council on the Religious Life, which meets regularly, Superiors and officers with Bishop Advisers. The Council selected the Sunday after Ascension Day for annual attention to the great subject of the Orders of Religion. The Holy Cross Press has been the depot for supplies for distribution by cooperating parish priests and others.

May God give the increase.

## SUPPORT FOR THE MAGAZINE

If you agree with us that the Church needs a periodical of our kind, is it not possible that you might help us get out of the red by gift subscriptions? The Press Manager will be happy to receive them at any time. The recipient might find some solution or aid in the articles that would be of the greatest benefit to him.

We like to have comments by our subscribers and can sometimes make a change that is helpful to many. Would some like to have a Question Box? That has been suggested by one patron.



## ARTICLES FOR THE MAGAZINE

Although the editor has many good contributions waiting for the right time for publication, timely articles are welcomed. They cannot always be acknowledged quickly.) Manuscripts of a religious nature, with something said which enriches the background of our thought or points the way to action, such are always wanted. Ten pages should be considered about the maximum. Sometimes, but not often, this Magazine can do the work of the old American Church Monthly by getting longer, scholarly articles into publicity.

## TECHNICAL POINTS

Type on one side of firm, not tissue, paper; double space.

In making corrections, act as though your handwriting were illegible: print or letter them. Our printer does not demand perfect copy, but it should be easily readable.

Persons of less rank than bishops get no title before nor after their names.

Pages after the first should have their numbers near the margins, something like this:

2222      TITLE OF ARTICLE      2222

For sake of the table of contents we want to know your parish and whether you belong to one of our fraternities. No, we can't memorise the thousands of names in the various societies affiliated to the Order.

You may fold the manuscript and put it in a long envelope to save trouble and postage. It is not really necessary to send stamps or a self-addressed cover for our use in case we cannot accept your article.

Your punctuation and capitalization may be changed in accordance with the somewhat old-fashioned magazine style we use.

Editing is our business. Small changes may be necessary, large ones will usually be a matter of consultation with the author. An article when published may seem mysteriously shortened. The reason is physical space: just room in a certain page for so many lines. The piece had to wait or be amputated.

The number of men under Junior Vows was increased to four when Brother Francis and Fr. Allen Smith made their contract with God through the Assistant Superior and Novice Master, Fr. Taylor on April 1st. Brothers Paul, Charles, Francis and Father Smith can now assist the Order in its outside work.

## OUTGOING MAIL.

Dear Father,

Yes, when the Ordo calls a day "db," you do use the antiphons at Prime, Terce, Sext and None. But at Lauds and Vespers, you use antiphons and psalms of the feria, not going into the common for the double feast until the lesson but continuing from that on.





# Prayers for Retreats

A good deal has been said, and rightly, about the necessity of Reality in prayers. The essence of prayer is the lifting up of the heart to God; its great object is to put us in the right attitude towards Him. In this lies the value of what are called Acts (internal acts) of Faith, Hope, and Love and sorrow for Sin.

The simplest form of these is familiar to many of us in the little prayer, that has been taught in several of our churches:

"O my God, I believe in Thee, I hope in Thee, I desire to love Thee, and to be truly sorry for all my many sins, whereby I have so often offended Thee, who hast been so good to me."

In the prayers that follow the Protestations, as perhaps they might be called, are expanded. They may prove helpful to some as a guide in devotions. They can, of course, be further enlarged or adapted for personal use.

## Act of Faith

O my God, I believe in Thee, the Eternal and Infinite, perfect in power, in wisdom, and in goodness, the Father, the Son, and the Holy Ghost, three Persons and One God. To Thee, O God, I would wholly surrender myself in obedience and trust.

And I believe all that Thou dost teach in Thy Holy Word and by Thy Church. Take from me, I pray Thee, everything that hinders my reception of Thy truth, all sensuality and wordliness, pride and prejudice, self-will and cowardice. Give me a humble and docile spirit, a pure and loving heart.

Bring home to me as Thou wilt, all that Thou wouldst have me believe and practice for Thy glory and the good of my soul. Supply whatever is wanting, correct what is erroneous, strengthen what is weak, make plain what is dim in my belief.

Grant that what I profess with my lips I may believe in my heart, and show forth in my life. May I live and die in the profession of the true faith, and in the communion of Thy Holy Catholic Church.

*Lord, I believe; help Thou mine unbelief.*

## Act of Hope

O my God, I hope in Thee, for the forgiveness of my sins, for grace and help to meet every need, and for eternal blessedness in the world to come; not for my deserving, but on account of Thy mercy, and for the sake of Jesus Christ my Saviour.

Lord, suffer me never to cast away my confidence in Thee, nor to place it anywhere but in Thee. Grant that I may not presume on Thy mercy by carelessness and disobedience, but may work out my salvation with fear and reverence. By earnest prayer and true repentance, and a devout use of the means of grace, may I correspond with Thy will and attain Thy promises.

O Lord, in Thee have I trusted; let me never be confounded.

## Act of Love

O my God, I love Thee, and desire to love Thee with all my heart, because Thou art so good, and because Thou hast ever shown Thyself so good to me. And for Thy sake I desire to love my neighbor as myself, and to forgive any who have done me any wrong.

Kindle Thy love in my heart, that I may love Thee above all, and others only in Thee and for Thee. Teach me to show my love to Thee and to my brethren in active service and in patient sacrifice.

*O Love, I give myself to Thee, Thine ever, only Thine to be.*

## Act of Sorrow for Sin

O my God, I desire to be truly sorry for my many sins, whereby I have so often and so grievously offended Thee, who hast ever been so good to me. Give me, I pray thee, the broken and contrite heart, which Thou, O Lord, wilt not despise.

Grant that I may so hate and abhor my sins that I may avoid all causes, occasions and dangers of evil. May I be ready to bear my pain which may come upon me, as a just punishment for my sins and in token of my sorrow; and may I be prepared to suffer the loss of anything, even of life itself, rather than wilfully offend Thee, my great and gracious Lord.

## Act of Self-oblation

O my God, I offer myself to Thee, my body, soul and spirit, all I am and all I have, to be used in Thy service, as Thou wilt and where Thou wilt.

Make Thy will clear to me, and grant me never to shrink from obedience and surrender to Thy word. In sickness and in health, in joy and in sorrow, in labor and in suffering, in success and in failure, in life and in death, may I ever be true to Thee, and do Thou, O Lord, ever keep me under Thy protection and in Thy love and favor.

*By the late Bishop Hall of Vermont*

O GOD THE FATHER, who lovest me, make me to be a vessel emptied of self, which Thy Love shall fill to overflowing!

O CHRIST, LIGHT OF LIGHT, make me into a crystal, polished and transparent, clear of doubt, through which Thy light shall shine everlastingly!

O HOLY SPIRIT, LORD AND GIVER OF LIFE, make me to be as a channel, unobstructed by sin, through which shall course Thy life unfailingly!

O ADORABLE TRINITY, who fashionest all things, make me into an instrument, pliant and obedient to Thy Holy Will, with which Thy Pleasure shall be done unceasingly!

—YVONNE S. HAYES



O Holy Spirit of God, come into my heart and fill me. I open the windows of my soul to let Thee in. Enable me to surrender my whole life to Thee. Come and possess me, and fill me with light and truth. I offer Thee the one thing I really possess—my great need for being filled by Thee. Of myself I am an unprofitable servant, a vessel empty of good but heaped with evil. Possess me so that I may live the life of the spirit: the life of wisdom and strength and of all virtues, the life of self-giving and peace. Guide me in all things: guide me to the people I should meet or help, to the circumstances in which I can best serve God and His other children, whether by my actions, my sufferings, or my silence. But above all make Christ be formed in me that I may dethrone self in my heart and make Him King. Bind and cement me to Christ by all Thy ways, known and unknown, by holy thoughts and unseen graces and sacramental ties; so that He is in me and I in Him today and forever. Amen.

—Author Unknown





# Even So We Speak

BY MARION F. DANE

"The Body of our Lord Jesus Christ, which was given for thee . . ."

*Given* on the cross.

*Given* again in the Midnight Mass of Christmas Eve when you kneel, a part of the corporate worshipping body of your own parish, and pray for the life-long friends who worship with you. *Given* as the joy of the Incarnation wells within you, and the candles burn to the Glory of God, and the incense and the scent of the evergreens mingle and rise, and the roses of love make a bower for the crucifix, and the freshly starched choir sings "Silent Night, Holy Night."

" . . . preserve thy body and soul unto everlasting life."

*Given* again as you kneel, shivering, on the warped, wooden floor of an outdoor chapel in a dew-studded morning of autumn. *Given* as the wind scuttles dry leaves up the aisle, and the priest, wearing the green stole of Trinity over his heavy lumbering jacket, leaves frosty traces of his prayers on the air, and you try to keep from giggling when a dog pokes his nose into the sanctuary and a sparrow perches on the altar rail.

"Take and eat this in remembrance that Christ died for thee . . ."

*Given* again in the bleary-eyed morning as, still breathless from having rung the big church bell, you kneel with your fellow students. *Given* as you present the wafers and the wine or the collection plate at the offertory, and the fuzziness which tinged the studies of the night before slowly clears from your mind, and the wonder of a new day reaches out and touches you, and you are content to be one always preparing for the future.

" . . . and feed on him in thy heart by faith, with thanksgiving."

*Given* again as you lie in the early grey-ness of a hospital and the priest who stands

beside your bed seems very far away and yet very close. *Given* as you see your bed table made into an altar and your confining room into a sanctuary, and your roommate sleeps and never knows the wonder of what has passed, and the priest's hand is firm and gentle as he makes the sign of the cross on your forehead.

"The Blood of our Lord Jesus Christ which was shed for thee . . ."

*Given* again as you stare across the choir-styled chapel at the Sunday-scrubbed campers who bob in the pews. *Given* as the treble Eucharist rises from the lips of one hundred little girls, and the child next to you begins to squirm and whisper, and the incense hangs low on the hot, damp air, and the Sisters, in the pews next to the altar, look prayerful and cool.

*Given* again as you kneel on a concrete floor, for the third Mass of that morning, and listen to the broken sound of the Navajo tongue making the familiar service seem strange. *Given* as you watch the bewildered little acolyte who catches his foot in his cast sock every time he stands, and you pray for all the people whom you know and love and for these around you whom you try to love but cannot really know, and the desert heat rides on the sand-bearing wind.

"Drink this in remembrance that Christ's Blood was shed for thee, . . ."

*Given* again in the intimacy of a private Mass as you kneel close to someone you love and turn to the altar for strength. *Given* as you face months of separation knowing that you will never really be apart, and the priest turns to face you, encompassing you both with his own love and the love of the Church and the love of Christ, and he says, "I bid your prayers, this day, one for the other . . ."

*Given* on the cross.

" . . . and be thankful."

# May - Mother - Mary

BY BROTHER FRANCIS, O. H. C.

May is the month of Mary, and during this season Catholics show special devotion to the Mother of God Incarnate. If there had been no Mary, there would have been no Jesus. The fact that God chose one young Maid of Nazareth to be the Christ-bearer is the revelation of Mary's choice to put herself completely into God's hands to be His handmaid. Her "behold the handmaid of the Lord" is the evidence of faith in God's power and wisdom and love, qualities which are notably lacking in our lovely civilization today, but which are accepted by the Christian in the Catholic Faith which Mary carried in Her womb by the power of the Holy Spirit. For Jesus Christ is the Catholic Faith. Without Jesus, there are no Catholics, there is no Faith, and there is no Mary, Mother of God. But there *is* a Jesus, the Christ of God, and He *was* born of a Virgin whose Name was Mary. And May is the month of the year when the brothers of Jesus Christ, the Son of the Living God, pay honor to the woman whom God gave first honor, when He made her, by her choice the Mother of His only Son, Who in turn gave her to the world.

He therefore who loves Jesus, loves Mary, because she is His Mother, chosen by Himself. And on the other hand, he who honors Mary gives glory to God, in that he recognizes the works of the Lord, that they are good!

Now honor to Mary is not necessary for our salvation, but it follows naturally and as a matter of course that we should love her with all of our hearts because she is so closely bound up in that salvation for which we hope. We should honor the Mother of God if we love God, even as it is in the same way that love for good works springs from the love of Faith. Good works, without life in themselves, follow naturally upon a firm faith, by which Faith the works do live.

And Mary, without light of her own, is yet bathed in the brilliance of God's Light. Therefore does our love then become a matter of course, without being taken for granted. We do not honor Mary for Mary's sake, but for God's: it was the Lord Who chose her for honor above all honors. A crown was given to the Queen of Heaven when she was raised up in the same manner we shall be raised up, by the power of the Cross of the Saviour. Her crown is precious and there is no duplicate to be found. For she alone is the Mother of God—she alone is the Queen of Angels and the Mother of Christians. And don't you think that a Mother loves her children? Does a Mother not long to see her children in great places? What greater Place is there than the House of our Father in Heaven? And will our Mother whom God has given us, by the power of Jesus' Resurrection, help us to rise to Him in glory by her prayer? Surely it is so.

Christians are the children of Mary, whether they all actually realize it or not. Most Catholics do, but the majority of Protestants think very little about the Mother of God. Unique among women, she gave to God, as one of our saintly English Benedictines\* has put it, the one thing that did not already belong to Him: her *will*. She made it possible for the Son of Man to be born of woman. It was her own flesh that He took upon Himself in His holy Humanity. Specially prepared by God, without a single stain of sin. The Immaculate Mother became the new Eve, as Christ is the new Adam. And as we are the brothers of Jesus Christ, we are in a mystical sense the children of Mary. From the Cross Christ commended her to His one remaining disciple at His feet. That Disciple represents us all. He gave His Mother

\*See Dom Gregory Dix, *Power of God*



to the world to be its Mother also. He truly gave all that He had for us. She is our Mother. And the Bible tells us also that she suffered with Jesus the pangs of the Cross. She had a share in the redemption of Mankind. She prays for us in Heaven, to bring us Grace, and the merits of that suffering she endured with her Son and her God. Is it not wonderful that we can rejoice with the purest of the whole human Race, in that God chose her among all women to be the Mother of that Humanity without which we could not be saved?



Our devotion to our Mother Mary does not end with May . . . it ranges side by side with that of the Son of God through all eternity. As she walked beside Him throughout His life, in prayer and love and obedience, so our prayers to Mary ascend side by side with those to the Saviour of our Race, and the God of our heart.

*For these gifts to one of the human Race of men, we thank Thee, O our God!*

*Holy Mary, pray for us sinners who have recourse to thee, both now and at the hour of our death. Amen.*

Holy Mary, pray for us sinners that we may become worthy of the promises of Christ by giving ourselves to Him. Help us, O thou most pure of all humanity, that we might obtain grace at thy petition, who ever lovest us with a Mother's love, to the Glory of God, our Father and our All.

Whit-Monday, May 18th is the date of the annual pilgrimage to the Shrine of Our Lady of Walsingham. This major Anglican shrine of Our Lady is one of the chief holy places in England.

In this country, on the same day, a pilgrimage will be made to the Walsingham shrine at Grace Church, Sheboigan, Wisconsin.

Our Lady of Walsingham Pray For Us



# Rocket Ship Pointed Heavenward

BY BROTHER CHARLES, O.H.C.

How can I help children understand Ethics? How can I make lessons on Good and Evil, Humility and Pride, really interesting? These are the questions I asked myself when the Father-in-Charge appointed me to conduct a Children's Mission on the Lower East Side of New York City.

Usually a member of the Order conducts Children's Mission on Doctrine so no one there had any notes or stories to help me. The Sisters of Saint Helena, however, were some help.

The first person I turned to was our Assistant Superior and Novice Master. He has a great imagination and I knew he could come up with some ideas. Eventually, the two of us hit upon a Space-ship theme. The first thing we thought of was a space ship trip to various planets named Good and Evil, Humility and Pride, etc. Each day of the Mission we would trace our progress on a large graph. We wanted to have some picture on the last day which would be significant, so a form of the Cross was suggested. After tracing our course the lines drawn on the graph would make a large Cross. However, this scheme had its problems. Finally, after having just about pulled all my hair out for want of ideas Father Taylor suggested meeting with the Novices during one of their class periods. They were indeed most helpful, but I still didn't have any stories and what was worse I didn't know what to do once we landed on the planet.

To make a long story short we decided to use the space ship idea but instead of taking off each day from one planet to the next, the boys and girls would pass through various gates, Good and Evil, Humility and Pride and so on. On the last day of the Mission we would pretend to get aboard and off we would go.

Father Taylor bought the rocket ship in New York City and Brother Anthony, a very talented artist, made the necessary gates.

Brother Anthony took large white paper and on this he painted the various subject headings and covered them over with colored paper stapled to the white, thus allowing the gate to be opened revealing the subject for each day.

Finally all was ready. I had the instructions, the stories, the rocket ship, and the gates. All this represented many hours of prayer, work, and a great deal of thoughtful imagination.

The big day arrived. The Mission began. Each morning there was an instructed Eucharist, with breakfast following for all the children. The Mass counted as part of their attendance, for we cannot possibly hope to learn about God unless we receive the grace which He gives us through the Sacrament of His Body and Blood.

In the afternoon the children came from school to the Church. We began with prayer, to thank God for allowing us to come together in His presence to learn about Him, and for Faith, Hope, and Charity. We then sang a rousing hymn in which the boys and girls took great delight. The announcements then followed to remind the children of the time and of the place, etc. I told them of the prizes which they would receive if they had perfect attendance, and the prizes for answering the catechism questions correctly.

Now the fun really started. We reviewed very briefly the questions we had learned the day before and then I asked the boys and girls to volunteer to give the answers. Those who were right were given a holy picture. After that we sang another hymn and then learned our new questions. These questions were taken from the 'Three Cate-



chisms' published by the Holy Cross Press.

After another hymn came the period of instruction. Now was the time to open the gates and see what we had to learn this day in order to prepare ourselves for heaven and the boarding of the rocket ship.

In this particular Mission we thought of ourselves as soldiers and that we were to fight on the side of good against evil. We were to fight under the sign of the Cross with Jesus Christ as our General. When we failed to fight against evil we were on the side of the devil and if we were on his side we could not possibly pass through the gate which was to lead us to the rocket pointed heaven-ward.

After the instruction we sang another hymn before I told them the story or homily illustrating the instruction. The stories were about various saints, e.g. for Good and Evil I used Saint Francis of Assisi, before and after his conversion to the Catholic Faith. I found that the boys and girls were unusually quiet during this time, but then who doesn't like to hear a story?

After the story we had our closing prayers and then one of the Priests gave us the Church's blessing. The Sister began to play on the organ, Onward Christian Soldiers and we all marched out into the street like real Christian Soldiers. I am afraid there was still a good deal of pushing and shoving but we tried to be like soldiers anyway. As the children left, at the door was another Sister to give them a holy picture, a memento of the day's happenings.

The days really went quickly, and before I knew it the last day had arrived. All the week I had been hounded about the rocket ship which was set up each day in the Church. It seemed to me that all they wanted to see was that missile take off. Well, that day arrived. After a Solemn Mass of Thanksgiving the Priests and Sisters helped to give out the prizes for perfect attendance at both Mass and Mission; perfect attendance at Mass; perfect attendance at the Mission; and everyone received a medal of the Holy Spirit.

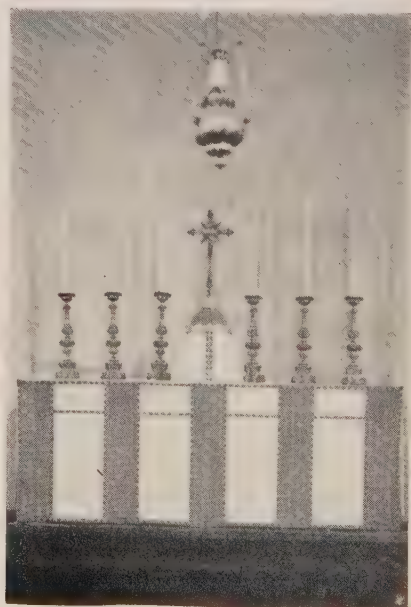
Now the moment we all were waiting for had come. The missile was about to take

off. We all pretended to enter and then I mounted the tall pulpit where I had placed the space ship. The reason for the pulpit was so that I could shoot the rocket into the gallery in the hope that it would not return to earth immediately. Later I could go up and retrieve it.

We all counted and the excitement mounted. This is what we were waiting for to see us on our way to heaven. We had passed through many gates to prepare us for our trip to heaven. At last I pulled the trigger and we were off. We were actually on the way. Unfortunately my aim was not very good, and the missile fell back to the ground.

In a real sense this was a very good thing. No one was disappointed and we all realized that before we really can go to heaven and be with Jesus and all His Saints we must still continue to prepare. True, we are on our way, but we still have a lot to do before we actually reach our Eternal Home.

When the Church finally emptied I thought to myself. "Thank you, God, for allowing me, your unworthy servant, to play such a part in your Holy Catholic Church." I was happy, thankful, and a little worn out.



# Conferences On Vocation To The Religious Life



Annual  
Religious  
Life  
Conference

*Is God calling you to be a Religious?*

*One way to find out is to come to the Conference on Vocation to the Religious Life, September 5-7, 1959, that is if you are a young woman between the ages of 18 and 30!*

*For further information write The Sister-in-Charge at any of these addresses:*

*St. Mary's Retreat House, 505 Los Olivos, Santa Barbara, California. This*

*Conference is sponsored by the Sisterhood of the Holy Nativity.*

*The De Koven Foundation for Church Work, 600 Twenty-first Street, Racine, Wisconsin. This Conference is sponsored by the Community of St. Mary.*

*The Convent of St. Helena, Versailles, Kentucky.*

*The Convent of St. Helena, R.D. 4, Box 397, Newburgh, New York. These last two Conferences are sponsored by the Order of St. Helena.*

## The Order of Saint Helena

### Newburgh Notes

Sister Josephine made an official visitation at the convent in Kentucky the 1st to 4th of April.

Sister Alice shared in the spring retreat of the Community of St. John the Baptist at their Motherhouse in Mendham, N. J. the 5th to the 11th. Dom Patrick, O. S. B. was retreat conductor.

On April 7th Sister Elisabeth presented

the Religious Life as a member of a panel discussing "Careers for Women in the Church," at a diocesan women's meeting held at Christ Church, Poughkeepsie.

St. Helena's Guild and other Associates of the Order of St. Helena in the Philadelphia area planned a series of programs on the Religious Life which were given by Sister Mary Florence the evenings of the 8th, 9th,



and 10th of April. Much hard work was done in advance by the Associates. Publicity was sent out weeks ahead. Thirty parishes in the Chester, Pa. area, including some in Delaware, were invited to the program in the parish house of St. Martin's, Linwood, Pa. on the 8th. "What is a Monk? What is a Nun?—Discussion—Slides—Refreshments," said the attractive poster.

A different poster was sent to 25 Philadelphia parishes, inviting them to programs at The Church of the Holy Nativity on the 9th and St. Augustine's Church of the Covenant on the 10th. It was stressed that the programs were for men and women and that Sister Mary Florence would "tell how as laymen we can share in the life of the Religious and what convents and monasteries offer the laity." Sister Mary Florence also met with the Guild of St. Helena on the 11th.

Members of Christ Church, Poughkeepsie, came to the convent for a retreat conducted by Sister Ignatia from the 9th to the 11th.

Sister Clare showed slides to the Woman's Auxiliary of Otsego County, N. Y. in their meeting at St. Mary's Church: Springfield Center on the 16th. On the 18th she conducted a quiet day at Good Shepherd in Canajoharie, N. Y.

Sister Alice conducted a retreat here at the convent for the wives of students at Berkeley Divinity School, New Haven, Conn. the 17th to 19th.

On the 16th there will be a luncheon here for our Associates. In former years some of them have come long distances for this event.

Sister Clare will be on mission at St. Michael and St. Mark in Brooklyn, N. Y. the 16th to the 23rd.

On the 24th we're expecting a visit from the youth groups of St. John's, New Milford and St. Mark's, Bridgewater, Conn.

On May 28th, Corpus Christi, we look forward to being at West Park for Mass and procession and all the festivities of the day, including our Brothers' good cooking.



On the 20th Sister Josephine and Sister Elisabeth went to the meeting of the Woman's Auxiliary of St. John's, Cornwall, N. Y., at which Sister Josephine gave a talk about the Holy Eucharist.

A new postulant was received on the 21st.

On the 24th and 25th Sister Elisabeth conducted a retreat for Smith College students here.

On May 1st to 3rd Sister Ignatia will conduct a retreat for a group coming from Good Samaritan Church in Paoli, Pa.

We welcomed the Father Superior home on April 21.

On the 12th Sister Clare will speak and show our slides at St. Paul's' Church, Brookfield Center, Conn.



## Versailles Notes

Easter out of doors in Versailles was chilly and wet and darkish, but indoors our paschal joy, after the darker-toned solemnities of Holy Week, was undimmed. We lit the New Fire, renewed our Baptismal vows, and offered the First Mass of Easter, making our Communions at midnight and cared little whether Spring was visible outside or not. On Easter Monday we celebrated two academic achievements by excusing ourselves from Tuesday lesson preparation, and spending the evening watching the International Geophysical Year film, the *Restless Sphere*, narrated by the Duke of Edinburgh. After the film, Sister Rachel presented to Linda Beth Whelan, one of our Seniors, the Certificate of Merit awarded her by the National Merit Scholarship Corporation for excellence in the Merit Scholarship examinations in October. Both shared honors with Sister Mary Joseph, who has been granted the degree of Master of Arts by the University of Pennsylvania.

On Tuesday evening, most of the faculty

and a half dozen students accepted Sister Rachel's invitation to take part in a Work Holiday. In an hour or so they folded and stuffed into envelopes about two thousand copies of the 1959 Conference Week *Ave Crux*.

On Wednesday the senior Wacolytes dressed up in spike heels and party clothes, and came to the convent for the annual hot-chocolate-with-whipped-cream-and-cake tea with the Sisters. On Thursday, our Assistant Superior, Sister Josephine, arrived on the morning train for a six-day visit in Versailles. She was here for the first game of the two-day Basketball Tournament between the Blues and the Whites.

On the 24th, the School Chorus sang in the University of Kentucky Choral Contest in Lexington. The next evening we gave the annual Spring play in the gymnasium. In the play, *The Apple Tree*, by B. M. Clegg, the poet Caedmon learns to sing of the glory of Creation and its Lord. Each year the students choose between acting in the spring play, and singing in the opera. The "opera" this year will be a joint choral recital with the chorus of Kentucky Military Academy, at Lyndon, and will be followed by a dance.

The French banquet was held on April 23rd. Our girls begin French in the fourth grade, so we have a large and varied gathering for the banquet. This year we have only one Spanish student, but there are three *aficionadas* on the faculty to keep her company. Two small French classes worked together to give a performance of the late medieval farce, *Maitre Pathelin*, for the Upper School parents' tea on the 29th.

On April 17th and 18th, Sister Mary Joseph took part in a High School Girls' Vocational Conference at Trinity Church, Covington, Kentucky. Sister Jeannette conducted a retreat for two guests at the Convent on April 25th, and Sister Rachel spoke to the University of Kentucky Canterbury Club in Lexington on the 26th.





## OHC - - Mt. Calvary

Libraries go with monastic houses. It has been ever thus. Many of the most precious survivals of classical civilization have come down to us only because they were in a monastic library during the Middle Ages and therefore were spared the destruction which was so often wrought in secular libraries during that troubled time.

It is not surprising, therefore, to find a library at Mount Calvary. As a matter of fact, the house has more than one library. There is an excellent collection of devotional works and biographies for retreatants and guests; a more formidable array of the writings of the Fathers of the Church, theological analyses, Church histories, and studies of the liturgy for the clergy and the more scholarly of the guests at the house; there is a library of secular history, biography, and travel; and even a well-selected and well-concealed collection of fiction of various types.

Perhaps the most surprising library at Mount Calvary, however, is a collection of books for children. These books were brought together and presented to the monastery by Mrs. Elmer Truesdell Merrill, a wise, witty lady, the widow of a distinguished professor of Latin of the University of Chicago. Mrs. Merrill lives in a redwood cottage in Santa Barbara, and is a good and faithful friend of Mount Calvary. She became convinced that children were not reading the good sort of books which they read in generations past. It was her belief that children were either not reading books at all or were being fed on literary stuff which was below their dignity.

The result of these convictions was the collection which she has placed at Mount Calvary for exhibit. It is her feeling that the fathers, uncles, god-fathers, and the like of thousands of children visit Mount Calvary from time to time. If they can see an array of real books for children, perhaps they will take heed and, at the next birthday or Christmas or christening day, begin to

give the child or children in question books which they have seen at the monastery. Mrs. Merrill's collection is strong in "classics." Her books have stood the test of time with generations of children. She not only has selected books which have this general reputation, she has further seen to it that only the best books are there which children like, as demonstrated with her own children and grandchildren. Finally she insists that the books be well printed and bound, and that their illustrations be the best and most fitting available.

The collection in this library is a large one. Retreatants browse happily through it. They have even been seen reading *The Wind in the Willows* or *Treasure Island* rather than *The Little Flowers of St. Francis*. More important, they carry away with them the picture of what a good library for a child can and should be. Thus, in this way, the library at Mount Calvary is fulfilling one of the functions of monastic libraries of all generations—serving as a storehouse of the best of what has been done in the past and making it available to the present.



## Notes From St. Andrew's

The indications of Spring brings us to the sharp recollection that the academic year is rapidly drawing to a close. 1958-59 has been good.

In the academic sphere there has been definite progress. Through both the College Entrance and the National Merit examinations the generally high scores show that the academic standing of those under our supervision has been appreciably strengthened. There are also nine new members of the National Honor Society this year. College applications have been going out of the office in great numbers, for a higher percentage of our seniors are continuing their education than ever before.

Our athletic record this winter has been the best in many a year. In basketball there has been eighteen games won against only four defeats and the Sequatchie Valley championship was won for the second year. In wrestling there were only two matches lost, and Bill Harlow, a fourteen year old St. Andrew's freshman, received the trophy for the best wrestler of the season at the Mid-South Tournament in Chattanooga. The "Saints" have become the talk of the neighborhood for determination and good sportsmanship.

Already the applications for entrance to St. Andrew's are coming in at a great rate—so far we have had a record number showing that each year our reputation grows and more parents want to get their sons enrolled.

Holy Week and Easter came to us with the message of joy that our reconciliation with God has been completed through the Sacrifice and Resurrection of His Son, our Lord. It means that life has a new meaning for us all. In a very real way our Christian educational program at St. Andrew's reflects this fundamental message of our Faith.



Some Boys of St. Andrew's

WE HAVE INSIDE INFORMATION THAT "281" WILL ADVERTISE THE RELIGIOUS LIFE IN A TELEVISION PROGRAM BY THE REV. DANA A. KENNEDY ON WHITSUNDAY, POSSIBLY USING THE GREAT CANADIAN ANGLICAN PICTURE, "A LIFE TO GIVE." LOOK TO NEWS CHANNELS FOR FURTHER INFORMATION.

### West Park Notes

*Fr. Superior* arrived home from Africa on April 21st.

*Bishop Campbell* got back from the western house on the 25th.

*Fr. Taylor* conducted the annual retreat of the Society of the Oblates of Mount Calvary, April 27-May 1st.

*Fr. Hawkins* gave a lecture on Holy Baptism, one of a series at St. Stephen's at Providence on the 6th and a weekend retreat at Saranac Lake on the 10-11th. He conducted a retreat for the Sisters of the Transfiguration in Glendale, 14-21st.

*Fr. Baldwin* gave a School of Prayer and



# Pray for      Talk for      The Religious Orders

Annual Novena, May 7-17

Religious Life Sunday, May 1

Children's Mission at St. Luke's Church, Attica, N. Y. and a Parochial Mission in Georgetown, Ontario, 12-18th. It is fitting that the Order should have many engagements in Canada considering the number from the Dominion among the professed and novices.

*Fr. Bessom* attended a meeting of C.A.P. chaplains at McGuire Base on the 6th and 7th and conducted a retreat for the Society of St. John the Evangelist at their house in Bracebridge, Ontario, 13-25th. The time was broken by a weekend out during which the Fathers attended to their rural missions.

*Fr. Terry* conducted a conference for the Companions of the Holy Cross at Seabury House, Greenwich, Conn., the 3-6th, attended the meeting of Nashotah alumni at Baltimore on the 7th, spoke at New Milford, Conn. on the 11th and left for engagements at the diocesan seminary in Montreal and at Bishop's College, Lennoxville, Quebec.

Br. Michael gave a retreat at St. Martin's House, Bernardsville, N. J. for high school members of St. Peter's Parish, Freehold on the weekend of the 24th. He spoke at Christ Church, Newark, N. J., on the 24th.

Br. Paul spoke at Binghamton on the Religious Life on the 12th.

Br. Charles spoke on the Liberian work at St. Andrew's, Baltimore on the 5th, at the Philadelphia Divinity School on the 11th, and at St. Stephen's, Providence on the 20th.

The Fathers and Brothers wish to thank the unknown donor of a large basket of fruit which gave pleasure to all members of the household.

Another enjoyment has been hearing in refectory "John Burroughs, Naturalist," by his grand daughter, Elizabeth Burroughs Kelley. The Kelleys are our next-door neighbors. Mr. Kelley gives Br. Francis organ lessons. Learning about the old poet has been fascinating for us all. His family has been in happy relations with O.H.C. for a half century.

The wealthy landowners who once lived in West Park are gone. The houses of John Burroughs, Mother Cabrini and Father Huntington remain.

*Fr. Superior* will conduct a retreat at the House of the Redeemer, 8-10th.

*Fr. Hawkins* will give a retreat at the Bay Shore Convent of the Sisterhood of the Holy Nativity, for St. Ursula's Guild, 15-16th.

*Fr. Baldwin* will open a Parochial Mission at St. Andrew's Church, Baltimore on the 3rd.

*Fr. Gill* will visit his mother and have medical attention after having flown home on an early furlough because of persistent illness.

*Br. Michael* will resume activities in the East, giving a School of Prayer at the Church of the Good Shepherd, Elizabeth town, N. Y., 4-6th and conducting a course at the Youth Conference of the Diocese of Long Island at Camp De Wolfe, Wading River, 15-17th.

*Br. Charles* will assist Fr. Baldwin in the Baltimore Mission, 3-10th.

## An Ordo of Worship and Intercession May - June - 1959

- 6 Vigil of Pentecost R gl pref of Whitsunday—for Mount Calvary
  - 7 Whitsunday Double I Cl R gl seq cr prop pref through Saturday—for the universal mission of the Church
  - 8 Whit Monday Double I Cl R gl col 2) Whitsunday seq cr—for the Holy Cross Press
  - 9 Whit Tuesday Double I Cl R gl col 2) Whitsunday seq cr—for the Confraternity of the Christian Life
  - 20 Ember Wednesday Double R Proper Mass gl col 2) Whitsunday seq cr—for the seminaries of the Church
  - 21 Within the Octave Double R gl seq cr—for the Oblates of Mount Calvary
  - 22 Ember Friday Double R as on May 20—for the Seminarists Associate
  - 23 Ember Saturday Double R as on May 20—for those to be ordained
  - 24 Trinity Sunday Double I Cl W gl cr pref of Trinity—for St. Andrew's School
  - 25 Monday G Mass of Sunday (or votive of Trinity W prop pref—for Margaret Hall School
  - 26 St Augustine of Canterbury BC Double W gl—for the Archbishop of Canterbury
  - 27 Venerable Bede CD Double W gl cr—for the Servants of Christ the King
  - 28 Corpus Christi Double I Cl W gl seq cr prop pref (as on Presentation)—Thanksgiving for the Blessed Sacrament
  - 29 Friday G as on May 25—for the Priests Associate
  - 30 St. Joan of Arc V W gl—for all in the armed forces
  - 31 1st Sunday after Trinity Double G gl cr pref of Trinity or at Solemnity of Corpus Christi Mass of the feast W gl col 2) Sunday seq cr prop pref—for all charitable works
- June 1 Monday G Mass of Trinity i—for the Order of St Helena
- 2 Martyrs of Lyons Simple R gl—for the Companions of the Holy Cross
  - 3 Wednesday G as on June 1—for the Order of the Holy Cross
  - 4 Thursday G as on June 1—for the Liberian Mission
  - 5 Sacred Heart of Jesus Double I Cl W gl cr prop pref—for the Confraternity of the Love of God
  - 6 Of St Mary Simple W gl col 2) St Norbert BC pref BVM (Veneration) for the Community of St Mary
  - 7 2nd Sunday after Trinity Double G gl cr pref of Trinity—for a just peace
  - 8 Monday G Mass of Trinity ii—for the Conference on the Religious Life
  - 9 St Columba Ab Double W gl—for growth in religious orders
  - 10 Wednesday G as on June 8—for all who care for the sick
  - 11 St Barnabas Ap Double II Cl R gl cr pref of Apostles—for the Brotherhood of St Barnabas
  - 12 Friday G as on June 8—for the Church in South Africa
  - 13 St Anthony of Padua C Double W gl—for the Order of St Francis
  - 14 3d Sunday after Trinity Double G gl col 2) St Basil BCD cr pref of Trinity—for the Church
  - 15 Monday G Mass of Trinity iii—for the Presiding Bishop in Russia



# . . . Press Notes . . .

PLEASE, DO NOT ASK US TO  
CHARGE ORDERS UNDER \$1.00

Lying in bed, as I have been for several weeks in hospital, I have had much time for thought and one phase of it has been what a difference the level you are on makes. When one is flat the evenness and smoothness of the position is comfortable but it is monotonous. Raising the level of the bed also brings comfort and relief and one's viewpoint of things changes, the monotony is broken by new or different things to look at and think about. When my bed is raised so I may see out my window I no longer look at the roof of the next building or the monotony of four walls, but see part of the town and the mountains on the horizon.

Each time I am on this level I think of the Psalm, "I will lift up mine eyes to the hills." Looking at the hills becomes a spiritual thing for it brings to mind the Creator—and the next verse of the Psalm, "From whence comes my help?" The answer to that question is not what some think, that is from the hills, but from the Creator, the Lord. All through the Psalms this spiritual truth is emphasized for the Hebrews knew nature and its phenomena and saw the Lord in all its phases. The bright sunshine, the ice and snow, the storms, the rising of the sun, the sunset, these all gave them ideas and thoughts about the one, powerful and gracious Jehovah, God.

We can do well to follow in this pattern, not only when we are sick but in daily life and work. Perhaps you live where there are no hills and mountains. Even so, there are all the other things of nature for you to see. What about the waves washing in rhythm on the shore; the vastness of space of the plain and prairie with the regular changes of sunlight and dark; the color effects in atmosphere in Arizona and New Mexico, the progression of different flora along the river or the lake? All of these are of spiritual help to you if you will only lift up your eyes and see in them it is God silently speaking to you and ever ready to help you.

It is a good thing to raise our level often and get a new viewpoint, not only of things around us but far off on the horizon. We are surrounded by the greatness and goodness of God but too often we are lying on our backs just looking at and thinking the same old things we have had with us for so many years. How monotonous!

A new level brings new and refreshing thoughts of realities of life in God. And surely one can say—

*Thou Maker of all things, who didst create out of nothing, by Thy very love, all that is—I thank Thee for creating me. I thank Thee that Thou hast given me eyes to see Thy beauty, ears to hear Thee speaking to me, a mind to know Thee and a heart to love Thee. Amen*